

A

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IN as much as it is the principle intention of this work, to give a particular account of the united Churches of Christ, commonly called Freewill Baptist. It will be proper to remark, that, in the former volume, I have given a brief history of their first rise and spread, up to Sept. 1812. Since that time, there has been no printed accounts. The preaching of the gospel in the various parts of the connexion; has been attended with usual success. There has been great revivals in a number of places, and a large number have been baptized.— Their meetings have been regularly attended, and regular records have been kept. Some divisions have taken place in some Churches, on account of adhereing to the Newfangled doctrines of men. And many trials have been experienced, both by Ministers and people, where those divisions have prevailed: But the storm subsides—those

winds of doctrine begin to lull—the clouds break—the sun of righteousness begins to shine; and the brethren begin to make their observations, and find where abouts they be. And generally appear to be striving to get again upon the heavenly course.

And it is ardently hoped, they will learn obedience, by the things they have suffered by those innovations. It is certainly the indispensable duty of all christians, to exercise fervent charity, because, that is the bond of perfectness; and that divine principle, which binds and unites the children of God together: But it is equally their duty, to mark them which cause divisions and offences, contrary to the doctrine of Christ and the Apostles, and avoid them. A true minister of Jesus Christ, always strives to exalt Christ in the affections of the people. To win souls to Christ; and when won, to endeavour to have them live in union: But the ministers of Antichrist, are always striving to exalt themselves; and work themselves into the affections of the people; and to sow discord and make divisions in Churches. But, as I think it probable that this publication will fall into the hands of many, who have not been favoured with the privilege of reading the former volume.—They will no doubt, be gratified to hear

something about the platform that those united churches are built upon. Their articles of faith, mode of discipline, and the order and connexion of their meetings.

1st. As to their platform, they profess to be built upon the foundation of the Apostles and prophets, Jesus Christ himself, being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.

2d. They have unanimously agreed to take the holy scriptures to be their only rule of faith and practice, and book of discipline. They therefore, confess no creed, nor acknowledge any articles of faith, or book of discipline, but the Bible. Believing all things written in the law, and in the prophets; and in all the books of the New-Testament of our Lord and Saviour Jesus Christ. Believing they were all given by inspiration of GOD; and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of GOD may be perfect, thoroughly furnished unto all good works. They see no need of the addition or adoption of any other rules: For if a man has rules enough to make him *perfect*, and instructions enough to thoroughly furnish him unto *all good works*, what need has he of any more? These being sufficient, and

the only profitable ones. All additional ones must of course be unprofitable and vain. When these people first entered into this agreement, they were laughed at for having no article of faith but the Bible, and for having no book of discipline but the Bible ; as though that circumstance argued either a want of knowledge, or a want of orthodoxy among the people. But, the time of that ignorance seems to be very much done away. Light is increasing, and the glorious day is advancing, when the watchmen will see eye to eye, the brethren in a number of religious denominations, begin to put a true estimate on the Bible, and recommend it to families, to schools, and to churches. And much within a few years past has been done, to facilitate its promulgation. Many worthy deeds have been done, both by incorporate societies, and the private friends of religion, to put this invaluable blessing into the hands of the poor, gratis ; and for its translation and publication among the poor Heathen and Idolatrous nations. And I cannot but entertain an ardent hope, that some measures may be adopted among us, as a people, to assist, not only in recommending the Bible as the only rule of faith and practice for every believer ; and rule of discipline for every church among us. But to devise some

uniform method in all our churches, whereby we may cast our two mites into the offerings of God, and thereby assist in spreading the knowledge of the holy scriptures among the heathen; and in putting that rich blessing into the hands of our poor fellow creatures, who have never yet enjoyed it. And then if our opposers will heap upon us the name of Free-Willers, a name which we have hitherto considered ourselves too unworthy of. Yet, we shall not blush when we have merited the noble title by *Free-Will*ing a part of our substance for the public cause of our dear redeemer.—Nothing will be so likely in my opinion, to destroy idolatry and superstition, as a thorough and familiar acquaintance with the Bible. If the Bible is believed, idolatry and superstition must fall, like Dagon before the Ark. Scepticks disbelieve the Bible, for want of a thorough acquaintance with it. I have been told that a certain learned Deist once damned the Bible, and in a passion, threw it away as an heap of priest craft; and swore, that he would read it no more. But, after his passion got cooled down, considering what he had done, and that he had never given it a thorough reading. He swore that he would read it *through*. And accordingly, began and read it in order. But before he got

through, he was convinced that it was a divine revelation ; and with a broken heart he *threw away* all his *Deism*, and was converted, and became a follower and an ambassador of Jesus—The Bible is one correct and consistent chain of truth, from the beginning to the end, that will not admit of dispute, if fully known and rightly understood. What I call the doctrines of men, are such as are composed of vain philosophy, and a few passages of scripture not fully understood, misapplied, and zealously propagated by ambitious men, who wish to be considered greatest and to have folks think that they have found out something never known before. Those doctrines may be always known by the allowance they give for sin, and their direct tendency to divide and separate brethren, and to set the professors of religion to disputing with each other, and so stopping the work of reformation. These things have done much harm, and prevented much good already in christendom ; and should those religious disputes be carried on among the heathen, to the same height that they have been in America in times that are past : Their conversion to christianity must be rendered very difficult. But if missionaries sent among them, do but unite their voices, and agree to exalt no

name but the name of Jesus, and no doctrine but the doctrine which is according to godliness ; which drops as the rain, and destills as the dew, and present to every church which they embody, the holy scriptures as their only rule of faith and practice, and walk themselves before them, by the same rule ; which I hope they will do : It looks as if by the blessing of God, which no doubt will attend their ministry, and the influences of his holy spirit, which will accompany their preaching, they may be the happy instruments of turning whole nations from Paganism and Mahometanism to christianity, and of bringing thousands of thousands of souls, out of nature's darkness into God's marvellous light. And their mission, though arduous, will be ultimately rendered glorious. The truth is, if we would believe right in matters of religion, we must believe as the scriptures say, Jesus Christ has said, " He that believeth on me as the scriptures hath said, out of his belly shall flow rivers of living water."

1. The holy scriptures state every fact, which God requires us to believe concerning him. They tell us his NAME, his nature, his attributes, his glorious perfections, and his wonderful works in creation and providence.

2. They tell us concerning the creation

of man, of his formation, of his happy estate in his primitive rectitude, of the occasions of his fall, his sad and deplorable condition after his fall.

3. They tell us what we are to believe concerning Jesus Christ, in respect to his mediation ; the infinite atonement made by him, by which he was made a surety of a better testament, and by which a door of mercy was opened to mankind, and salvation proclaimed through the seed of the woman. His spiritual appearance to them before and after the law given to Moses—the promises made to the Patriarchs—the predictions of Moses and the Prophets concerning him—his miraculous conception in the fulness of time—his nativity—his parentage—his removal from one place to another—the place where he was brought up, with every concurrent circumstance, exactly agreeing with, and fulfilling all the promises of God, and predictions of the Prophets—his sinless life—his holy doctrine—his miraculous deeds—his being betrayed into the hands of sinners—the cruel treatment he met with among the Jews, through the envy of the chief Priests, Scribes and Pharisees—the vile reproaches he bore—the agonies and sufferings he endured—the painful and ignominious death he died,

when he completed the work of atonement ; finished transgression and made an end of sins, and made reconciliation for iniquity, and brought in everlasting righteousness, by giving his life a ransom for all, to be testified in due time.

The remarkable events which took place at the time of his crucifixion, darkness prevailing over all the land from the sixth unto the ninth hour—the earth quaking, and the rocks rending, and the graves opening. His glorious resurrection from the dead, on the morning of the third day, of which he gave many infallible proofs unto his disciples, by shewing himself alive unto them after his passion. Being seen of them forty days, and speaking of the things pertaining to the kingdom of God. His visible ascension in the presence of many witnesses. “ While they beheld, he was taken up, and a cloud received him out of their sight.”—His exaltation at God’s right hand, which he proved by shedding forth the Baptism of the Holy Ghost and fire, in a visible manner upon his disciples, on the day of Pentecost ; enabling those illiterate preachers to speak in the languages of all nations. To whom he had previously commissioned them to go, and confirming their missions, by enabling them to work miracles as he

had done. All these things proved him to be the real son of God and Saviour of mankind.

4. They discribe to us the condition that mankind are now in, under the gospel, viz. That they are all concluded under sin, that they have all sinned and come short of the glory of God, that the whole world lieth in wickedness, that the heart is deceitful above all things, and desperately wicked. And notwithstanding Jesus Christ has died for them, and has magnified the law and made it honorable, and paid the price of their redemption, and has thereby rendered their sins pardonable, and their souls salvable : Yet repentance toward God, and faith in our Lord Jesus Christ, are so indispensably necessary, that they cannot be saved without them. They must either repent or perish ; they must either believe or be damned, be born again or never see the kingdom of God. And at the same time, they represent an infinite provision made in the gospel, for all poor perishing sinners. That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. That Jesus is exalted to be a Prince and a Saviour, to give repentance unto Israel and remission of sins. That it hath pleased the father, that in him all fulness

should dwell. That he has all power in heaven and in earth committed unto him. That he is Lord of Lords and King of Kings. That all men have become accountable to him, and must all stand before his judgment seat. Yet, he condescends to seek and save lost sinners, declares his unwillingness that any should perish, and now commandeth all men every where to repent, and tells them that he came not to call the righteous, but sinners to repentance. Declares himself to be the light of the world, the true light that lighteth every man that cometh into the world, and commandeth his ministers to go into all the world and preach the gospel to every creature; and closeth his commandment with these few, but plain and decisive words:

“He that believeth and is baptized *shall be saved*: But he that believeth not *shall be damned*.”

5. The holy scriptures points out every duty which God requires of men; in every situation, in every station, and in every condition and circumstance of life. It points out the sinners duty, and tells him what he must do to be saved. That he must repent and believe the gospel, and submit himself to God, and come to Christ. Seek him while he is to be found, call upon him while

he is near—the wicked must forsake his ways, and the unrighteous man his thoughts, and return to the Lord, who will have mercy, and to our God, who will abundantly pardon. It points out the believers duty, and tells him to deny himself, and take up his cross daily and follow Christ in his ordinances and imitable examples—to deny all ungodliness and every worldly lust, and live soberly, righteously and Godly, in this present world—to watch and pray, that they enter not into temptation. To do good to all men as they have opportunity, and especially to the household of faith; and if they are rich, not to be high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life. If they are poor they must not envy the rich, but be content with such things as they have; committing themselves to the Lord in well doing, as unto a faithful creator, who has said, “I will never leave thee nor forsake thee. He hears the needy when they cry, the poor and him that hath no helper. And hath chosen the poor of this world,

rich in faith and heirs of the kingdom.— And finally, in a word, it points out the duty of rulers and ruled, ministers and people, husbands and wives, parents and children, masters and servants, that if any one desires to know how they ought to live and conduct, and behave themselves toward God, their relatives or their neighbour, they may turn to their Bible, and find a plain rule, that will determine their duty without the aid of any expositor, save the spirit by which it was written. And, for rules of church discipline, we find no rules that appear to us to be equal to those given by Christ and the Apostles in the New-Testament. They are all plain and well calculated to keep order in the house of God. They have been proved by this people, over forty years, as they stand in the Bible; and we find them to be sufficient for us, without any addition or diminution, and we believe they will stand the test of ages; or, till the mystery of God shall be finished, and Jesus comes to judge both the quick and the dead. They tell us what to do with a trespassing brother, and how to conduct toward an offended brother, and what to do with those who are overtaken in a fault, and with those who disobey the rules given by Christ and the Apostles, and publicly transgress, and what

is to be done with a man that is an Heretic. And I here recommend it to all, to search them thoroughly, read them prayerfully, and compare them unprejudicedly, and obey them implicitly. The scriptures are made known for our obedience, and not for us to differ about. They teach us to love God and one another, and I give it as my opinion, that if we read them more, we shall dispute less.

Order and connexion of their Meeting.

MONTHLY CONFERENCE.

Every regular Church holds a conference meeting as much as once every month; in which, all the members have liberty to tell the state of their minds freely. All speaking one by one, that all may hear, and all learn, and all be comforted. And of improving their gifts of prayer and exhortations as they may feel moved. These meetings are open, and if any brother or sister of any denomination attend, they enjoy the same privileges. And all those who have experienced religion, though not baptized, have the same right of telling their experience, and of praying or exhorting as the rest. Persons under conviction for sin, and seeking for an interest in Christ, have also the

privilege of attending those meetings ; and are generally conversed with, and prayed for, by those who feel their case. And it has often been the case, that the laboring and heavy laden, have found rest in those meetings of conference.

In a word, any person behaving themselves civilly, have a privilege of setting in those meetings ; and seeing and hearing for themselves. And it has been sometimes noticed, that glorious revivals and great re-formations have begun in conference meetings. Where there is large churches in country towns, and the members live scattering, they usually hold a conference in each section of the town every month, so that all the members may be accommodated. And in some churches, where the members live compact, they meet oftener. On the whole, they have experienced so many rich blessings in conference meetings, they prize them very highly.

Church meeting of Business.

Each church has the exclusive right of doing their own business among themselves, and with the assistance of an ordained Elder, of admitting members, or withdrawing from, or of admonishing, and even reject-

ing them, if need require, agreeable to the rules given by Christ and the Apostles.— Every church has also a book for records, and a chosen Clerk, to enter the names of all the members; and record all business done in church meetings, which are usually holden once a month. Those meetings are generally composed of the male members, excepting in cases where females are immediately concerned. But in any case, none but the members of the church attend. When met after prayer and supplication, &c. &c. they enter on business, and if need require, they choose some brother to preside in the meeting. To bring on business in a regular manner, and to see that regular order is observed in the meeting, so that all persons concerned may have a fair hearing. And if any business is presented, it is attended to in a regular manner, and the church decides at that, or some other time, either by themselves, or by committing it to a number of able brethren, as circumstances may require, and they in their wisdom, shall think proper. If no other business is presented, a particular enquiry is made into the state of the members of the church, in the different sections, whether they are engaged in religion or not. And if it be found that there is any members,

who are delinquent in attending meetings, or otherwise disorderly—Then they choose brethren to visit them and labor with them, as they shall find duty ; and make a report of their labors to the next church meeting. These meetings being constantly kept up, and business attended to seasonably and wisely, disorders are kept out, and the church is kept in union, and looks forth as the morning, “ Fair as the Moon, clear as the Sun, and terrible as an army with banners.” But for ministers to go round preaching and baptizing members, and leaving them without being under the watch and care of any body. Or for them to imbody churches and leave them without regular discipline, looks to me just like a man going into the forest with a great resolution to make a farm, and after he has cut down a great piece and burnt it over, and got one good crop, goes off and leaves it, and lets it grow all up to bushes again. Or, like a man selecting a spot for a garden ; fencing it, and dressing it, and sowing it with the choicest seeds, and then neglecting to weed it. In the former case, he renders the land worse to clear than it was before he took it ; and in the latter, he puts himself to a great cost, and then loses all his labor, and dressing and seed ; and near about ruins

the ground, and brings a just reproach upon himself.

QUARTERLY MEETINGS.

There are eleven quarterly meetings in the connexion; that is to say, four in the State of Maine, namely. Gorham, Edgecomb, Farmington and Montville quarterly meetings. Three in New-Hampshire, namely. New-Durham, Sandwich and Andover quarterly meetings. Three in Vermont, namely. Strafford, Wheelock and Huntington quarterly meetings. And one in New-York, called Bethany quarterly meeting. These meetings may be said to be associations of the churches within their limits. They are composed of messengers, chosen and sent by the churches, to represent them in those meetings. They have a book for records, and a Clerk to minute and record all their proceedings. They meet four times a year in each of those regions, and hold their meeting two days.— When met, after prayer and supplication and praise, &c. they usually choose some brother to preside in the meeting, who first calls for, and reads the minutes of the last quarterly meeting. This being done, he calls for accounts from all the churches.—

These accounts are either written or verbal. If written, they are handed to the presiding brother, who reads them publicly—if not, the messengers from the churches, give a verbal account of the standing. Those accounts generally contain a particular statement of the order of the churches, their additions, or diminutions. (And it is hoped, that in future, they will contain their number.) If any revivals or reformatations have occurred in the recess of the meetings, they are mentioned, and the circumstances related ; which often proves very affecting, and sometimes alarming to the wicked, who are present as spectators, so that the good work of the Lord, seems to spread through this medium.

If any church wishes for advice, they receive it : or, if any want help, they request it, and elders are appointed to visit and help them. If there are any new candidates for the ministry, they are either examined in the meeting, and advice given them, or a time appointed, and a number of ministers chosen to examine them, on some other day ; or else they are referred to some elder's conference already appointed, as appears most expedient.

When this business closes, a meeting of worship begins, and most generally, a ser-

mon is preached by some one of the ministers who feels the word, which is often followed by weighty exhortations and fervent prayers, and songs of praise. And thus the meeting usually closes the first day.—The second day, they meet early for worship; several sermons are commonly delivered with life and power, inculcating or shewing the necessity of repentance and regeneration; and the importance of practical piety among those who profess these things.

These sermons being followed again with powerful and spirited exhortations, and fervent and effectual prayers, hardly ever fail of taking some deep and solemn effect on the minds of the people. Very large congregations usually attend those meetings, and we have reason to believe, that they have been much for the spreading of reformation among the people; and for the furtherance of the kingdom of the blessed immanuel among us. At those meetings, the saints are generally quickened and edified; and ministers are encouraged and strengthened, and return to their flocks like clouds filled with water for the thirsty hills and plains; and preach the gospel to them with energy, and tell them all the good news they have heard at quarterly meeting. This re-

vives the old brethren and sisters, and those who had tarried at home divide the spoil. Very great reformatations have begun at quarterly meetings, and the towns where they have been held have experienced such blessings, that there are usually requests from a number of towns for the next Q. M.

YEARLY MEETINGS.

There are four yearly meetings in the connexion. That is to say, one in New-Hampshire, called New-Durham yearly meeting; which is holden annually, on the second Saturday in June, either at New-Durham, or some other town within the limits of that quarterly meeting, or of the Sandwich or Andover quarterly meeting, as is thought most expedient. And the appointment is made either at yearly meeting, or left to the discretion of those quarterly meetings to appoint, so that all the churches in the union may have timely notice thereof. Two in the State of Maine. That is to say, one called Edgecomb yearly meeting, holden annually, on the first Saturday in September—one year at Edgecomb or at Woolwich, in the region of Kennebeck—and one year at Farmington, or some other town in that quarterly meeting, in the region of Sandy

river. The other is called Gorham yearly meeting, holden annually, on the first Saturday in November, alternately at Gorham and Parsonsfield ; and one in Vermont, called Strafford yearly meeting, formerly holden annually, on the first Saturday in February : But since altered to the first Saturday in October. It is either holden at Strafford, or at some other town in the bounds of that quarterly meeting. The appointment is made annually, and notice thereof given at all the other yearly meetings, so that all may have the privilege of attending, if they please. These meetings are composed of messengers, chosen and sent from all the quarterly meetings, and of all such others as are disposed to go. The meeting generally holds three days. The first day is a meeting of business ; and when assembled, after prayer and praise, they choose a brother to preside in the meeting ; and another to minute all the proceedings : The Minutes of the last yearly meeting is then read, and accounts are called for from all the quarterly meetings. Then the Minutes of the quarterly meetings, if present, are presented and publicly read ; which contains a brief statement of the state of all the churches in the union—But if there is no written accounts from any one, or more of

the quarterly meetings, then they endeavour to obtain a verbal account. These accounts are generally more or less refreshing, and contain news of revivals or reformation, in some part or other of the union. There is generally a large number of ministers present at those meetings; and many of those who devote themselves to travelling and preaching. All have the privilege of relating what they have seen of the displays of divine power where they have travelled, and every brother or sister enjoy the same privilege, and sometimes many weighty exhortations are delivered on the first day of the meeting. The second day, which is always the Sabbath, they meet early for worship. Very large congregations generally attend, often as many as two or three thousand, and some of about all denominations. Two or more sermons are usually delivered in the course of the day: Generally setting forth the unsafe state that mankind are naturally in, and pointing out the way of salvation, and shewing the beauties and excellencies of Christ, and inviting sinners to him; and also, the necessity of living religious, and shewing our faith by our works. Many exhortations, both from male and female, are commonly given in the course of the day, and many solemn cautions, both to sinners and saints.

Order is generally observed through the whole, and they speak one at a time, so that every one may have the privilege of hearing or being heard. Those of other denominations who attend, are entertained in a friendly manner, and if they are of that class who are enquiring after truth, they have every privilege they desire to satisfy themselves. Ample provision is made by the brethren, for all such, and they are made welcome among the rest. The brethren highly disapprove the practice of selling liquors any where near such meetings, as has been the case in some places, particularly in New-Hampshire, at the June meeting, and has been much to the grief of the ministers of Christ, and other brethren and sisters who have attended the meeting. Therefore, all such as are disposed to carry round liquors to sell, are earnestly desired and requested to desist from the practice of bringing them any where near our meetings. The Minutes of those meetings being kept by a chosen Clerk, are transmitted to the yearly meeting register, and recorded on the general record, so that the general state of all the churches may be known four times a year, by applying to that record. The third day the meeting usually closes with an Elders conference, the minutes of which are

recorded in a record for that purpose. The chief business of which, is to ask and give advice on the subject of church order, and to hear the experience and call of those who are candidates for the ministry, and to advise them in respect to their improvements; and to deal with any who have been any ways disorderly. This meeting consists of church officers only, excepting those who are candidates for the ministry. They are generally very profitable meetings, and close with increasing union of the members.

An account of Churches and Ministers.

PARSONSFIELD, S. M.

Is thought at present, to be the most central church in the union, and the yearly meeting record is kept in this town. The church was imbodyed not long after the first rise of the people. It has experienced many changes from rejoicing to mourning, and from mourning to rejoicing. They have probably experienced as many revivals as any church in the connexion; a number of which have been very general. Many have been added to its number from one revival to another: But many of that number being young, have since removed for settlement to other parts of the country. Others

have been removed by death, who have left us a comfortable evidence that they are gone to a better world, and have entered into the joys of their Lord. Some have indeed relapsed into sin, which has occasioned much sorrow of heart among the faithful: But, after proper labor, they have been disowned and suspended from the fellowship of the church. In 1813, a sweeping sickness began to prevail in the town, and prevailed under different types and forms till 1816. In which time, we lost a number of very useful and respectable members, both male and female. This was truly a time of mourning in Zion. The witnesses seemed to prophesy in sackcloth, and to weep as it were between the porch and the altar, till the fall of 1817; when the spirit of the Lord appeared to be poured out upon the people of all ranks, and a very solemn reformation begun, which continued nearly two years, and spread into almost every section of the town, till about 200 professed experimental religion. The greater part of whom, had never professed to experience religion before. The work appeared remarkably solemn, and the most beautiful order was observed in all their meetings. They spake one by one. They all kneeled in prayer, and what one offered up in prayer, they all

appeared to make joint request to God for. And when they joined in songs of praise, they appeared to sing with the spirit and with understanding also. Those who appeared to be the most haughty before conversion, now seemed to be the humblest. Some rising of sixty have been baptized, and mostly standing fast in the liberty wherewith they were made free. The rest, with a few exceptions, remain sober minded, and attentive to religious meetings, and will doubtless, as fast as duty is made known, profess their faith by baptism, and cast their lot among Gods people. In the month of February last, I was called to attend the funeral of an infant of about six months old. I was led to speak on the occasion from Deut. xxxii. 29. "O that they were wise, that they understood this, that they would consider their latter end!" When the words were read, an awful solemnity seemed to rest on the people; and much tenderness prevailed through the assembly, through the whole exercise; and before the close of the solemnity, a young woman sister to the lifeless infant fell on her knees, and prayed vocally for mercy, till she appeared to experience the forgiveness of sin. And after returning from the grave, before we left the house of mourning, the father and

mother, and one of the brothers, appeared to experience the same blessing. And the house of mourning seemed to be turned into an house of rejoicing; their sorrows were turned into joys and their sighs into songs. From this, the work began to revive again, and a number have since been hopefully converted, and several have been baptized. The old brethren in that section of the town are much engaged for the promotion of the cause, and we are still hoping for a greater spread. We cannot boast of having so much opposition and persecution as some. These glorious revivals have had a great effect on the morals of the people in general. We have opposition enough, however, to keep the work alive, and to discern the difference between saints and sinners. But have great reason to be thankful that our lines have fallen to us in places. There are several other religious societies in the town: But we don't quarrel about our religion. We are in hope of going to one heaven together before long, where all the realm is love, and we think it best to cultivate habits of affability and kindness towards each other here. The present number of baptized members belonging to this church, in this town, is 162. In Effingham, Porter and Cornish, adjoining, I think there is somewhere near

100, which will make in the whole, about 260. Their present ordained ministers, officiating, JOHN BUZZELL and CHRISTOPHER BULLOCK. N. B. The former has been resident in the town 22 years last April. The latter has lived in town but a few years.

NEWFIELD, S. M.

A very glorious reformation took place in Newfield, in the winter of 1814, and progressed until about 150 in the different parts of the town, professed to experience religion. This was truly a refreshing time; sinners were mourning, saints rejoicing, Zion travelling and bringing forth her children. About the close of this glorious work, a young Schoolmaster, who was instructing the youth in that place, by the name of *Samuel Burbank*, became a subject of the work, and experienced a change from nature to grace. This event took place on the 11th of July, the same year. And on the 11th of Sept. following, he made a public declaration of his faith, in the crucified and risen Saviour, by baptism: He was baptized by elder John Buzzell; and from that time, (like the Eunuch) went on his way rejoicing. And immediately by degrees, began to enter the gospel field, and proclaim liberty to captives, and the open-

ing of the prison to them that are bound. He was publicly ordained and set apart to the work of the ministry, 11th of Sept. 1816, where he still continues laboring among them, with good success, and we see the fulfillment of the divine promise. "As a young man marrieth a Virgin, so shall thy sons marry thee." He states in a letter to me, that previous to his baptism, there had been 21 baptised, and seven more after his baptism, before his ordination. He also states, that he has baptized 20 since, which have been added to that church, which make in the whole 48, which have been added since the revival. He also states, that several have been disowned for immoral conduct—That many others, who were in good standing, have removed to other places, and many more removed by death. Among whom, he makes particular mention of Nathaniel Jordan, a licenced preacher, who was celebrated for his remarkable piety and zeal for the cause of God. He was fervent in prayer, and very powerful in exhortation. After a long and distressing sickness, in which he shew the deepest degrees of christian patience, on the 18th of June, 1817, with apparent complete composure of mind, he resigned his mortal breath, and yielded his spirit to him who gave it. His

usefulness will be long remembered in Newfield, and his loss has been much felt. "Precious in the sight of the Lord is the death of his saints." Their present number of baptized members is 70. Ordained minister, SAMUEL BURBANK.

RAYMOND, S. M.

The church in Raymond, from its first embodying, has been repeatedly favoured with refreshing showers of righteousness. They have had revival after revival, and addition after addition ; and notwithstanding, they have passed through some serious trials and afflicting scenes ; their number has been gradually increasing. The present is a time of refreshing with them. A number have been recently brought out of darkness, into Gods marvellous light ; and several are now candidates for baptism, and a day appointed for the administration of the ordinance. They have generally paid attention to good order among them, and regularly keep up their meetings ; a large number usually attend with them upon the public worship of God. They have a number of excellent gifts among them. Elder Zachariah Jordan, a single man, who devotes his time in travelling, and his talents in preaching the gospel of Christ, I think is a mem-

ber of this church. Their number is 100.
Ordained minister, ZACHARIAH LEACH.

LEBANON, S. M.

Much have been the fruits of the labors of the ministers of Christ in this town.— They have been highly favored of God. He has given them many souls, as seals of the ministry, and as stars in their crown of rejoicing. It is with them as with other churches; they have lost many by death, and others have removed into other parts of the country; and it must be expected that they have had some trials and labors among them. But there has been a gradual increase of members; a specimen of which, seems to be contained in a late communication, which I have received from elder David Blasdel; in which he gives a particular statement of the number he has baptized, and of the times of their baptism, which seems by the account, to be but a few at a time, and often occurring, from the 11th of May, 1815, to the 25th of July, 1819. He states that he had baptized 105 persons in that region, and the prospect still encouraging. Present number 125. Ordained ministers, JOHN BLASDEL and DAVID BLASDEL.

(To be Continued in No. 2.)

CRUCIFIXION.

SAW ye my Saviour, saw ye my Saviour,
Saw ye my Saviour God?
Who died on Calvary, to atone for you and me,
And purchased our pardon with blood.

Jesus hung bleeding, Jesus hung bleeding,
Three dreadful hours in pain:
O, the sun refus'd to shine, on his Majesty divine,
When insulted, derided and slain.

Darkness prevailed, darkness prevailed,
Darkness prevail'd o'er the land;
And the solid rocks were rent, through creations vast extent,
When the Jew's crucified the God-Man.

Now it is finish'd, now it is finish'd:
And the great atonement is made,
He was taken by the great, and embalm'd in spices sweet;
And in Joseph's new sepulchre laid.

Hail mighty Saviour! Hail mighty Saviour!
Author and finisher of faith:
Who burst the bands of death, rose triumphant from the earth,
And ascended to mansions of bliss.

There interceding, there interceding,
Pleading that sinners might live;
Shewing his hands and side, saying I was crucified,
O father, I pray thee forgive.

I will forgive them, I will forgive them,
When they repent and believe,
When they return to me, and be reconcil'd to thee,
They a free salvation shall have.